

# 100 Scholars that Praised al-Shaykh al-Akbar Muhyī al-Dīn Ibn al-‘Arabī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنِّي لِمُحِيِّ الدِّينِ جَارٌ مَّنْ يَكُنْ  
مَّجاوِرًا مَّحِيِّ الدِّينِ عَزِيزًا جَوَاهِرًا  
هُوَ الْحَاتِمُ الظِّيَّ بِحَرْمَكَارِمٍ  
فِيَا عَارِفًا بِاللَّهِ أَرْجُوكَ نَظَرًا  
فَحِبُّكَ قَلْبِي لَا يَقْرُرُ قَرَارَهُ<sup>(1)</sup>

This is a list of citations from some major scholars that have shown support or admiration for the eminent luminary, Shaykh Muhyī al-Dīn Ibn al-‘Arabī (d. 638). The purpose of compilation is to highlight how the majority view for the past centuries, contrary to popular belief today, is immense reverence of Ibn al-‘Arabī (may Allāh be pleased with him).

## 1. Abu Bakr Ibn Nuqṭah al-Baghdādī al-Ḥanbalī (d. 629)

He said: “Abu Bakr, Muḥammad Ibn ‘Alī Ibn al-‘Arabī, from the people of al-Maghrib: He inhabited Anatolia; Malaṭiyah, Qūnyah. He travelled across the countries and entered Baghdād. He had beneficial words and poetry in the way of the gnostics (‘Ārifīn), although I do not like [some of what is in] his poetry...”<sup>(2)</sup>.

## 2. Muhib al-Dīn Ibn al-Najjār al-Baghdādī (d. 643)

He said: “I met him in Damascus and wrote down some of his poetry. What a wonderful Shaykh he is!”<sup>(3)</sup>

## 3. Sibṭ Ibn al-Jawzī (d. 654)

He said: “Muhammad Ibn ‘Arabī, the famous Shaykh. He was virtuous in the science of realities (i.e., Taṣawwuf), and had many authored works”<sup>(4)</sup>.

<sup>(1)</sup> These lines are attributed to a ‘Umar al-Maṣrī, from a manuscript within the Dhāhiriyah Library (#5661).

<sup>(2)</sup> Takmilat al-Ikmāl (4/294).

<sup>(3)</sup> Ibn al-Najjār (d. 643) dedicated an entry to him in his *Dhayl Tārīkh Baghdād*, of which only some portions have reached us. However, this specific entry on Ibn al-‘Arabī was cited and preserved by scholars and historians like Taqī al-Dīn al-Maqrīzī (d. 845) in *al-Muqaffā al-Kabīr* (6/188) and Ibn Ḥajar al-‘Asqalānī (d. 852) in *Lisān al-Mīzān* (7/391).

<sup>(4)</sup> Mir’āt al-Zamān (22/373).

#### **4. Zakī al-Dīn ‘Abd al-‘Adhīm al-Mundhirī (d. 656)**

He said: “On the night of the 22<sup>nd</sup> of Rabī‘ al-Thānī, passed away the honorable Shaykh, Abu Bakr Muḥammad Ibn ‘Alī Ibn Muḥammad Ibn Aḥmad Ibn ‘Abdullāh al-Ṭā’ī al-Hātimī, who is known as Ibn al-‘Arabī, and whose title is Muḥyī al-Dīn”<sup>(1)</sup>.

#### **5. Kamāl al-Dīn Ibn al-‘Adīm (d. 660)**

He was a student of Ibn al-‘Arabī, transmitting from him in his works<sup>(2)</sup>.

He described him as “the gnostic of his age”<sup>(3)</sup>.

#### **6. Abu Shāmah al-Maqdisī (d. 665)**

He prayed in his Janāzah<sup>(4)</sup> and said about him: “He had many authored works, good poetry, and a lot of speech on the path of Taṣawwuf”<sup>(5)</sup>.

#### **7. Jamāl al-Dīn al-Mahmūdī -Ibn al-Ṣābūnī- (d. 668)**

When speaking about one of his teachers, he said: “He accompanied the gnostic, Shaykh Abu ‘Abdullāh Muḥammad Ibn ‘Alī Ibn Muḥammad al-Hātimī al-Ṭā’ī”<sup>(6)</sup>.

#### **8. Ṣadr al-Dīn al-Qūnawī (d. 672)**

He was a student of Ibn al-‘Arabī and authored a Sharḥ on his *Fuṣūṣ al-Ḥikam*<sup>(7)</sup>.

He wrote in his testament that he should be buried “while wearing the Shaykh [Ibn al-‘Arabī]’s clothes”<sup>(8)</sup> and he wanted his body to be carried to Damascus to be buried next to him<sup>(9)</sup>.

#### **9. Tāj al-Dīn Ibn ‘Atā’illāh al-Sakandarī (d. 709)**

He supported Ibn al-‘Arabī in a formal court against Taqī al-Dīn Ibn Taymiyyah<sup>(10)</sup>.

He called him: “The Shaykh, gnostic, Muḥyī al-Dīn Ibn al-‘Arabī”<sup>(11)</sup>.

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<sup>(1)</sup> al-Takmilah li Wafayāt al-Naqaṭah (3/555).

<sup>(2)</sup> See: Bughyat al-Ṭalab fī Tārīkh Ḥalab (3/154), (4/145).

<sup>(3)</sup> Bughyat al-Ṭalab fī Tārīkh Ḥalab (11/179).

<sup>(4)</sup> al-Dhayl ‘alā al-Rawḍatayn (Pg. 170).

<sup>(5)</sup> al-Dhayl ‘alā al-Rawḍatayn (Pg. 170).

<sup>(6)</sup> Takmilat Ikmāl al-Ikmāl (Pg. 73).

<sup>(7)</sup> He called it: *al-Fukūk fī Asrār Mustanadāt Ḥikam al-Fuṣūṣ*.

<sup>(8)</sup> al-Qūnawī’s *Waṣīyyah*, of which there are three available manuscripts: *Hājjī Maḥmūd* (#1940), *As’ad Afandī* (#3841), and *Shahīd ‘Alī Bāsha* (#2810).

<sup>(9)</sup> Tārīkh al-Islām (50/92), al-Wāfi bi al-Wafayāt (2/141). But it was not feasible, and he was buried in Qūnyah.

<sup>(10)</sup> See: Tārīkh al-Birzālī (3/379).

<sup>(11)</sup> Laṭā’if al-Minan (Pg. 77).

## **10. Quṭb al-Dīn al-Yūnīnī (d. 726)**

While speaking about one of Ibn al-‘Arabī’s students, he said: “He was one of the students of Shaykh Muḥyī al-Dīn Ibn al-‘Arabī, (may Allāh sanctify his soul and be pleased with him)”<sup>(1)</sup>.

## **11. Kamāl al-Dīn Ibn al-Zamalkānī (d. 727)**

He authored a Sharḥ on *al-Fuṣūṣ*<sup>(2)</sup>, and in it he said: “The complete Shaykh, the reviver of the truth and the religion, Abu ‘Abdullāh, Muḥammad Ibn Muḥammad, al-Maghribī al-Andalusī al-Hātimī al-Ṭā’ī, (may Allāh sanctify his secret)”<sup>(3)</sup>.

## **12. Dāwūd al-Qayṣarī (d. 751)**

He authored a Sharḥ on *al-Fuṣūṣ*<sup>(4)</sup>, in it saying: “The complete Shaykh, Quṭb al-Ārifīn, the leader of the monotheists, the icon of the verifying scholars, the inheritor of the Prophets and Messengers, the seal of Muḥammadan sainthood, Muḥyī al-Millah and al-Dīn (may Allāh please him and be pleased with him)”<sup>(5)</sup>.

## **13. Ṣalāḥ al-Dīn al-Ṣafadī (d. 754)**

He said: “I have come across his book called *al-Futūḥāt al-Makiyyah*, which is in twenty volumes in his own handwriting, and in it I saw intricate, exceptional, and uncommon things that I have not found anywhere else. It is as if the scriptural and rational sciences have been encapsulated in front of his eyes in a miniature image that he can look at whenever he wishes. He would mention a narration or verdict and apply it to what he is speaking of whenever he wanted to. This is an elite ability, [evidence of] vastness in knowledge, and sharpness of mind and memory. Whoever comes across this book will come to know of its stature”<sup>(6)</sup>.

## **14. Sirāj al-Dīn Ibn al-Mulaqqīn (d. 804)**

He gave him a biography in his book *Tabaqāt al-Awliyā'*<sup>(7)</sup>.

## **15. Kamāl al-Dīn al-Damīrī (d. 808)**

He said that Ibn al-‘Arabī prospered in Taṣawwuf to an extent that none after him reached<sup>(8)</sup>.

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<sup>(1)</sup> Dhayl Mir’āt al-Zamān (3/150).

<sup>(2)</sup> He called it: *Naṣṣ al-Nuṣūṣ fī Sharḥ al-Fuṣūṣ*.

<sup>(3)</sup> Naṣṣ al-Nuṣūṣ fī Sharḥ al-Fuṣūṣ, *Jār Allāh* (#1033), (Panel 4).

<sup>(4)</sup> He called it: *Maṭla’ Khusūs al-Kalim fī Ma’ānī Fuṣūṣ al-Ḥikam*.

<sup>(5)</sup> Maṭla’ Khusūs al-Kalim (Pnl. 1).

<sup>(6)</sup> al-Wāfi bi al-Wafayāt (4/124).

<sup>(7)</sup> *Tabaqāt al-Awliyā'* (Pg. 469).

<sup>(8)</sup> Sharḥ Lāmiyyat al-‘Ajām (Pg. 33).

## **16. al-Sharīf al-Jurjānī (d. 816)**

He cited from *al-Futūḥāt* while saying: “The Shaykh, Muhyī al-Dīn Ibn al-‘Arabī (may Allāh sanctify his secret) said...”<sup>(1)</sup>.

## **17. Majd al-Dīn al-Fayrūz’ābādī (d. 817)**

He authored a letter in defense of Ibn al-‘Arabī called *al-Ightibāt bi Mu‘ālajat Ibn al-Khayyāt*.

## **18. ‘Izz al-Dīn Ibn Jamā‘ah -al-Hafid- (d. 819)**

Taqī al-Dīn al-Maqrīzī said: Aṣīl al-Dīn al-Khiḍrī told me: Our Shaykh ‘Izz al-Dīn Muḥammad Ibn Jamā‘ah studied the books of Ibn al-‘Arabī under Muḥammad Ibn ‘Ādil -Shīrīn- al-Tibrīzī after being directed to him in his dream by Ibn al-‘Arabī himself<sup>(2)</sup>.

## **19. Taqī al-Dīn al-Fāsī (d. 832)**

He said: “Muḥammad Ibn ‘Alī Ibn Muḥammad Ibn Aḥmad Ibn ‘Abdullāh Ibn al-‘Arabī, al-Ṭā’ī al-Ḥātimī al-Andalusī al-Mursī, the unique Imām, Muhyī al-Dīn, Abu ‘Abdullāh, author of many beneficial works, who had many saintly miracles”<sup>(3)</sup>.

## **20. ‘Abd al-Karīm al-Jīlī (d. 832)**

He authored a partial Sharḥ on *al-Futūḥāt*<sup>(4)</sup>, in which he said: “The greatest saint, the most major and honored Quṭb, the tongue of truth and the teacher of this path, Muhyī al-Dīn, Abu ‘Abdullāh, Muḥammad Ibn ‘Alī Ibn Muḥammad Ibn al-‘Arabī, al-Ḥātimī al-Ṭā’ī al-Maghribī al-Andalusī, (may Allāh sanctify his secret)”<sup>(5)</sup>.

## **21. Shams al-Dīn Ibn al-Jazarī (d. 833)**

He said: “Muḥammad Ibn ‘Alī Ibn Muḥammad Ibn al-‘Arabī al-Ṭā’ī, Abu ‘Abdullāh, who is titled Muhyī al-Dīn, the famous Ṣūfī”<sup>(6)</sup>.

## **22. Shams al-Dīn al-Fanārī (d. 835)**

He said: “The great Shaykh (may Allāh be pleased with him) said in *al-Futūḥāt*...”<sup>(7)</sup>

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<sup>(1)</sup> al-Ta‘rīfāt (Pg. 208).

<sup>(2)</sup> Paraphrased from: Durar al-‘Uqūd al-Farīdah (3/101).

<sup>(3)</sup> Dhayl al-Taqqīd (1/184).

<sup>(4)</sup> He called it: *Sharḥ Mushkilāt al-Futūḥāt al-Makiyyah*.

<sup>(5)</sup> Sharḥ Mushkilāt al-Futūḥāt al-Makiyyah (Pg. 2).

<sup>(6)</sup> Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā’ (2/183).

<sup>(7)</sup> Miṣbāḥ al-‘Uns (Pg. 406).

## 23. Taqī al-Dīn al-Maqrīzī (d. 845)

He cites him while saying: “The gnostic, Muhyī al-Dīn, Abu ‘Abdullāh, Muḥammad Ibn ‘Arabī (may Allāh have mercy upon him) said...”<sup>(1)</sup>

## 24. Qāsim Ibn Quṭlūbugha (d. 879)

His student Shams al-Dīn al-Sakhawī said that he supported Ibn al-‘Arabī<sup>(2)</sup>.

## 25. Muḥammad Ibn Yūsuf al-Sanūsī (d. 895)

He called him “the verifying scholar”<sup>(3)</sup>.

## 26. ‘Abd al-Rahmān -Mullā- Jāmī (d. 898)

He authored a Sharḥ on *al-Fuṣūṣ* and he calls him “al-Shaykh al-Akbar”<sup>(4)</sup>.

## 27. Aḥmad Zarrūq al-Fāsī (d. 899)

He cites him while saying: “Shaykh Muhyī al-Dīn Ibn ‘Arabī (may Allāh have mercy upon him)...”<sup>(5)</sup>

## 28. Jalāl al-Dīn al-Suyūṭī (d. 911)

He wrote a letter in response to Burhān al-Dīn al-Biqā‘ī defending Ibn al-‘Arabī called *Tanbi’at al-Ghabī bi Tabri’at Ibn ‘Arabī*, in which he said: “My opinion of Ibn ‘Arabī is one that neither groups are content with, not those who elevate him nor those who denigrate him. And that is: Believing in his sainthood (Wilāyah) while prohibiting reading his books”<sup>(6)</sup>.

He also called him “Shaykh al-Ṣūfiyyah”<sup>(7)</sup>.

## 29. Jalāl al-Dīn al-Dawwānī (d. 918)

He said: “The leader of the scholars, the crown of the saints, our master, Shaykh Muhyī al-Dīn Ibn al-‘Arabī”<sup>(8)</sup>.

## 30. Zakariyyā al-Anṣārī (d. 926)

He said: “The truth is that [Ibn al-‘Arabī and his followers] are righteous Muslims...”, and further mentioned: “A group of knowledgeable gnostic scholars have explicitly

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<sup>(1)</sup> Rasā’il al-Maqrīzī (Pg. 191).

<sup>(2)</sup> al-Qawl al-Munbī fī Tarjamat Ibn ‘Arabī (Pg. 142).

<sup>(3)</sup> Within his *Isnād* of *Mushābakah*, from a manuscript of al-Sanūsī’s *Isnāds* of *Taṣawwuf* (Pg. 15), edited by Shāfi‘ī Muḥammad ‘Abd al-Laṭīf and printed in the University of Algeria.

<sup>(4)</sup> al-Durrah al-Fākhirah (Pg. 284).

<sup>(5)</sup> ‘Uddat al-Murid al-Ṣādiq (Pg. 110).

<sup>(6)</sup> *Tanbi’at al-Ghabī bi Tabri’at Ibn ‘Arabī* (Pg. 2).

<sup>(7)</sup> Ḥusn al-Muḥāḍarah (2/397).

<sup>(8)</sup> Ḥmān Fir‘awn (Pg. 11).

mentioned Ibn ‘Arabī’s sainthood like Shaykh Tāj al-Dīn Ibn ‘Atā’illāh and Shaykh ‘Abdullāh al-Yāfi‘ī<sup>(1)</sup>.

His student Shams al-Dīn al-Sakhāwī said: “He used to glorify Ibn ‘Arabī and revere him, and he would call him a saint”<sup>(2)</sup>.

### 31. ‘Abd al-Qādir al-Nu‘aymī (d. 927)

He said: “The Shaykh, the gnostic, Muhyī al-Dīn Ibn ‘Arabī (may Allāh have mercy upon him)”<sup>(3)</sup>.

### 32. Ibn Kamāl Bāsha (d. 940)

He wrote a Fatwā in which he said: “O people! You must know that the great Shaykh, the honored guide, the greatest of the gnistics, the leader of the monotheists, Muḥammad Ibn ‘Alī al-‘Arabī al-Tā’ī al-Hātimī al-Andalusī, is a complete Mujtahid, and a virtuous teacher. He has great virtues and miracles, and his students are many and accepted by the scholars. He who rejects this is mistaken, and if he is adamant on his rejection then he has become misguided. It is upon the ruler to discipline him and turn him away from this belief, since the ruler is commanded to command good and forbid evil”<sup>(4)</sup>.

### 33. al-Hatṭāb al-Mālikī (d. 954)

He referenced *al-Futūhāt*, calling him “Shaykh Muhyī al-Dīn Ibn al-‘Arabī”<sup>(5)</sup>.

### 34. Ṭāshkubrī Zādah (d. 968)

He called him “al-Shaykh al-Akbar”<sup>(6)</sup>.

### 35. ‘Abd al-Wahhāb al-Sha‘rānī (d. 973)

He was a prolific defender of Ibn al-‘Arabī, having defended him on most issues falsely attributed to him or his critics misunderstood<sup>(7)</sup>.

He authored a book called: *al-Kibrīt al-Āhmar fī Bayān ‘Ulūm al-Shaykh al-Akbar* in which he extracted many benefits from *al-Futūhāt* and others.

He said: “The Shaykh, the complete gnostic, the meticulous verifier, one of the greatest Knowers of Allāh, my master, Muhyī al-Dīn Ibn al-‘Arabī (may Allāh be pleased with him). The verifiers from the people of Allāh (i.e., the Ṣūfīs) unanimously

<sup>(1)</sup> Asnā al-Maṭālib fī Sharḥ Rawḍ al-Ṭālib (4/119).

<sup>(2)</sup> al-Dhayl ‘alā Raf‘ al-Īṣr (Pg. 145-146).

<sup>(3)</sup> al-Dāris fī Tārīkh al-Madāris (1/167).

<sup>(4)</sup> Fatwā fī al-Shaykh Ibn ‘Arabī (Pg. 1), from Majmū‘ Rasā’il Ibn Kamāl Bāsha (5/469).

<sup>(5)</sup> Mawāhib al-Jalīl fī Sharḥ Mukhtaṣar Khalīl (3/128).

<sup>(6)</sup> al-Shaqā’iq al-Nu‘māniyyah fī ‘Ulamā’ al-Dawlah al-‘Uthmāniyyah (Pg. 473).

<sup>(7)</sup> Refer to his book: *al-Yawāqīt wa al-Jawāhir fī Bayān ‘Aqā’id al-Akābir*.

agree upon his preeminence in the various sciences, which is attested to by his own books”<sup>(1)</sup>.

### 36. Ibn Ḥajar al-Haytamī (d. 974)

He was asked: “What do you think of Ibn al-‘Arabī?” And he answered: “Shaykh Muḥyī al-Dīn Ibn ‘Arabī is from the major gnostic saints, and from the righteous scholars, and [my teachers] have agreed that he was the most knowledgeable of his age...”<sup>(2)</sup>

### 37. al-Khatīb al-Shirbīnī (d. 977)

He rebuked the accusation of disbelief aimed at Ibn al-‘Arabī, explaining that any of his controversial statements have correct interpretations<sup>(3)</sup>.

### 38. Abu al-Su‘ūd Afandī al-‘Imādī (d. 982)

He was asked about someone who claims that Ibn al-‘Arabī’s book<sup>(4)</sup> is a means of deviance and misguidance, and he said: “In this book there is the correct path of the honored Sharī‘ah, but it does contain some words that do not agree with the honored Sharī‘ah. The way of dealing with them is what is authentically mentioned in all famous books: That tampering occurred, and that a Jew tampered it and altered the original speech. As such, caution is dictated upon us in dealing with the original text. Also, there was a verdict mandated by the ruler prohibiting that<sup>(5)</sup>, commanding it to be avoided completely”<sup>(6)</sup>.

### 39. Nūr al-Dīn -Mullā- ‘Alī al-Qārī (d. 1014)

He described him as: “The God-fearing scholar and the unwavering Ghawth, our master, Shaykh Muḥyī al-Dīn Ibn al-‘Arabī (may Allāh sanctify his secret)”<sup>(7)</sup>.

He also said: “The Shaykh is relied-upon according to the great Sunnī scholars, especially the Naqshabandīs and Shādhilīs, and he is revered by the majority of scholars from among the Ḥanafīs, Shāfi‘īs, Mālikīs, and Ḥanbalīs”<sup>(8)</sup>.

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<sup>(1)</sup> al-Tabaqāt al-Kubrā (1/227).

<sup>(2)</sup> al-Fatāwā al-Ḥadīthiyah (Pg. 210).

<sup>(3)</sup> al-Sirāj al-Munīr (4/198).

<sup>(4)</sup> The book referenced is likely *al-Futūhāt*.

<sup>(5)</sup> Prohibiting denigration of Ibn al-‘Arabī. See: #33 Ibn Kamāl Bāsha and #49 ‘Alā’ al-Dīn al-Ḥaṣkafī.

<sup>(6)</sup> Ma’rūdāt Abī al-Su‘ūd (Pg. 56-57).

<sup>(7)</sup> Farr al-‘Awn min Mudda‘īl Mālikīs Fir‘awn (Pg. 1), from Majmū‘ Rasā’il al-Mullā ‘Alī al-Qārī (6/286).

<sup>(8)</sup> Farr al-‘Awn min Mudda‘īl Mālikīs Fir‘awn (Pg. 43), from Majmū‘ Rasā’il al-Mullā ‘Alī al-Qārī (6/329).

#### 40. Zayn al-Dīn ‘Abd al-Ra’ūf al-Munāwī (d. 1031)

He said: “Muhammad Ibn ‘Alī Ibn Muhammad al-Hātimī al-Ṭā’ī al-Andalusī, the great gnostic, Ibn ‘Arabī. And he is also called: Ibn al-‘Arabī<sup>(1)</sup>. He is known as ‘al-Shaykh al-Akbar’”<sup>(2)</sup>.

In his *Fayd al-Qadīr* he cited Ibn al-‘Arabī over 200 times.

#### 41. ‘Abd al-Qādir al-‘Aydarūs (d. 1038)

He said that Ibn al-‘Arabī is from the greatest of saints and gnistics<sup>(3)</sup>.

#### 42. Shihāb al-Dīn al-Maqqarī (d. 1041)

He said: “al-Shaykh al-Akbar, my master whose virtues are mesmerizing, Muhyī al-Dīn Ibn ‘Arabī, Muhammad Ibn ‘Alī Ibn Muhammad Ibn Ahmad Ibn ‘Abdullāh al-Hātimī. From the [grand]children of ‘Abdullāh Ibn Hātim, the brother of ‘Adī Ibn Hātim. The famous Ṣūfī Faqīh”<sup>(4)</sup>.

#### 43. Nūr al-Dīn al-Ḥalabī (d. 1044)

He called him “al-Shaykh al-Akbar”<sup>(5)</sup>.

#### 44. Najm al-Dīn al-Ghazzī (d. 1061)

He held that believing in Ibn al-‘Arabī’s righteousness and sainthood is the position of “the major later scholars, the verifying scholars, and the well-versed Ṣūfiyyah (may Allāh be pleased with them all)”<sup>(6)</sup>.

#### 45. Ḥājjī Khalīfah (d. 1067)

He called him “al-Shaykh al-Akbar”<sup>(7)</sup>.

#### 46. Shihāb al-Dīn al-Khafājī (d. 1069)

He cited from his *Futūḥāt* while calling him “al-Shaykh al-Akbar”<sup>(8)</sup>.

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<sup>(1)</sup> Ibn al-‘Arabī is the correct spelling of his name. ‘Abd al-Wahhāb al-Sha’rānī writes: “Muhyī al-Dīn Ibn al-‘Arabī (may Allāh be pleased with him) **with Ta’rif**, as I saw in his own handwriting in the book *Nasab al-Khirqah*”. al-Tabaqāt al-Kubrā (1/227).

<sup>(2)</sup> Tabaqāt al-Ṣūfiyyah (2/513).

<sup>(3)</sup> al-Nūr al-Sāfir (Pg. 310).

<sup>(4)</sup> Nafh al-Ṭib min Ghuṣn al-Andalus al-Raṭib (2/161-162).

<sup>(5)</sup> al-Sīrah al-Ḥalabiyyah (1/365), (1/441).

<sup>(6)</sup> al-Kawākib al-Sā’irah bi A’yān al-Mi’ah al-Āshirah (1/275).

<sup>(7)</sup> Kashf al-Dhunūn (2/1821).

<sup>(8)</sup> Ḥāshiyat al-Khafājī ‘alā Tafsīr al-Bayḍāwī (8/261).

#### 47. ‘Abd al-Bāqī al-Ba‘lī al-Ḥanbalī (d. 1071)

He called him “al-Shaykh al-Akbar”<sup>(1)</sup>.

His son Muḥammad Ibn ‘Abd al-Bāqī al-Ba‘lī al-Mawāhibī documented that he narrates Ibn al-‘Arabī’s authored works<sup>(2)</sup>.

#### 48. ‘Alā’ al-Dīn al-Ḥaṣkafī (d. 1088)

He said: “Some of his words do contain things that oppose the Sharī‘ah, and some people employed far-fetched interpretations to show that it is in line with the Sharī‘ah. But we have become certain that some Jews fabricated it upon the Shaykh (may Allāh sanctify his secret), so there must be caution in not reading those words. And there has been a verdict mandated by the ruler in prohibition<sup>(3)</sup> so it must be completely avoided”<sup>(4)</sup>.

#### 49. Ibū al-‘Imād al-Ḥanbalī (d. 1089)

He said: “And [died] in it Abu Bakr, Muhyī al-Dīn, Muḥammad Ibn ‘Alī Ibn Muḥammad al-Ḥātimī al-Ṭā’ī al-Andalusī, the great gnostic, Ibū ‘Arabī”<sup>(5)</sup>.

He also called him “al-Shaykh al-Akbar”<sup>(6)</sup>.

#### 50. Ibrāhīm al-Kūrānī (d. 1101)

He said: “‘al-Shaykh al-Akbar’ refers to Shaykh Muhyī al-Dīn Muḥammad Ibn ‘Alī al-‘Arabī al-Ṭā’ī al-Ḥātimī, al-Andalusī, then al-Makkī, then al-Dimashqī (may Allāh sanctify his secret)”<sup>(7)</sup>.

#### 51. Muḥammad Ibn ‘Abd al-Rasūl al-Barazanjī (d. 1103)

He authored a book in defense of Ibū al-‘Arabī called *al-Jānib al-Gharbī fī ḥall Mushkilāt al-Shaykh Muhyī al-Dīn Ibū al-‘Arabī*.

He cites from *al-Fuṣūṣ* while saying: “The great Shaykh, Muhyī al-Dīn Ibū ‘Arabī (may Allah have mercy upon him) said in *al-Fuṣūṣ...*”<sup>(8)</sup>.

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<sup>(1)</sup> al-‘Ayn wa al-Aṭhar (Pg. 106-107). Note: The *Dār al-Ma’mūn* edition of the book claims that this is part of a citation from Mullā Jāmī, however going back to *al-Durrat al-Fākhirah* we see that this is incorrect and rather is from ‘Abd al-Bāqī himself.

<sup>(2)</sup> Mashyakhat Abī al-Mawāhib al-Ḥanbalī (Pg. 27).

<sup>(3)</sup> Prohibition of denigrating Ibū al-‘Arabī. See: #33 Ibū Kamāl Bāsha and #39 Abu al-Su’ūd al-‘Imādī.

<sup>(4)</sup> al-Durr al-Mukhtār (Pg. 347).

<sup>(5)</sup> Shadharāt al-Dhahab fī Akhbār man Dhahab (7/336).

<sup>(6)</sup> Shadharāt al-Dhahab fī Akhbār man Dhahab (3/344).

<sup>(7)</sup> Itḥāf al-Dhakī bi Sharḥ al-Tuḥfah al-Mursalah ilā al-Nabī ﷺ (Pg. 7).

<sup>(8)</sup> al-Ishā‘a li Ashrāt al-Sā‘a (Pg. 328).

## 52. Muḥammad Ibn ‘Abd al-Bāqī al-Zurqānī al-Mālikī (d. 1122)

He called him “the gnostic and the Quṭb”<sup>(1)</sup>, and cited him many times<sup>(2)</sup>.

## 53. Muḥammad Ibn ‘Abd al-Bāqī al-Ba‘lī al-Mawāhibī al-Ḥanbalī (d. 1126)

He said: “The noble Imām, the teacher of the verifiers, the gnostic, Muḥammad Ibn ‘Alī Ibn al-‘Arabī al-Ḥātimī al-Ṭā’ī, al-Andalusī, then al-Makkī, then al-Dimashqī (may Allāh sanctify his secret)”<sup>(3)</sup>.

## 54. ‘Abd al-‘Azīz al-Dabbāgh (d. 1131)

He said: “The Shaykh, gnostic, teacher of the gnistics, Muhyī al-Dīn al-Ḥātimī said...”<sup>(4)</sup>

## 55. ‘Abdullāh Ibn ‘Alawī al-Haddād (d. 1132)

He said: “The Shaykh, the gnostic, the Ḡūfī, Muhyī al-Dīn, Muḥammad Ibn ‘Alī Ibn ‘Arabī”<sup>(5)</sup>.

## 56. ‘Abd al-Ghanī al-Nābulusī (d. 1143)

He wrote a letter defending Ibn al-‘Arabī called *al-Radd al-Matīn ‘alā Muntaqīṣ al-Ārif Muhyī al-Dīn* and he authored a Sharḥ on *al-Fuṣūṣ*<sup>(6)</sup>.

## 57. al-Shāh Walī-Allāh al-Dihlawī (d. 1176)

He called him “al-Shaykh al-Akbar”<sup>(7)</sup>.

## 58. ‘Abd al-Rahmān al-Ba‘lī al-Ḥanbalī (d. 1192)

He said: “I read to our Shaykh, the knower of his Lord, Shaykh ‘Abd al-Ghanī al-Nābulusī (may Allāh have mercy upon him), the book *Fuṣūṣ al-Hikam* of al-Shaykh al-Akbar (may Allāh sanctify his secret)”<sup>(8)</sup>.

## 59. Aḥmad al-Dardīr (d. 1201)

He said that Ibn al-‘Arabī is from the “gnostic saints”<sup>(9)</sup>.

## 60. Ismā‘īl al-Kalanbawī (d. 1205)

He rejected the excommunication of Ibn al-‘Arabī and defended him<sup>(10)</sup>.

<sup>(1)</sup> Sharḥ al-Zurqānī ‘alā al-Mawāhib al-Ladunniyyah (7/396).

<sup>(2)</sup> See: Sharḥ al-Mawāhib (7/214), (7/484), (9/122).

<sup>(3)</sup> Mashyakhat Abī al-Mawāhib al-Ḥanbalī (Pg. 27).

<sup>(4)</sup> al-Ibrīz (Pg. 307).

<sup>(5)</sup> al-Nafā‘is al-‘Ulwiyyah fī al-Masā’il al-Ṣūfiyyah (Pg. 186).

<sup>(6)</sup> He called it: *Jawāhir al-Nuṣūṣ fī Ḥall Kalimāt al-Fuṣūṣ*.

<sup>(7)</sup> al-Tafhīmat al-Ilāhiyyah (1/77).

<sup>(8)</sup> Maṇār al-Is’ād fī Ṭuruq al-Isnād (Pg. 329).

<sup>(9)</sup> Minhāj al-Ṣādiqīn wa Tibyān al-Sālikīn (Pg. 32).

<sup>(10)</sup> Risālah fī Wiḥdat al-Wujūd (Pnl. 9).

## 61. al-Murtaḍā al-Zabīdī (d. 1205)

He calls him “al-Shaykh al-Akbar”<sup>(1)</sup> and cites him often in his Sharḥ of *Iḥyā’ ‘Ulūm al-Dīn* titled *Iḥṭāf al-Sādah al-Muttaqīn*<sup>(2)</sup>.

**Note:** The following references from scholars praising al-Shaykh al-Akbar Muhyī al-Dīn Ibn al-‘Arabī are after the death of Muḥammad Ibn ‘Abd al-Wahhāb (d. 1203) and after the rise of the Wahhābī movement.

## 62. Baḥr al-‘Ulūm Ibn Nidhām al-Dīn al-Laknawī (d. 1225)

He called him “al-Shaykh al-Akbar” while citing from his *Futūḥāt*<sup>(3)</sup>.

## 63. Aḥmad al-Taḥṭāwī al-Hanafī (d. 1231)

He said: “He is: Muḥammad Ibn ‘Alī Ibn Muḥammad al-Ḥātimī al-Ṭā’ī al-Andalusī, the great gnostic, Ibn ‘Arabī. He acquired all the virtues and was of great ethics and nature”<sup>(4)</sup>.

## 64. Muḥammad al-Amīr al-Mālikī -al-Kabīr- (d. 1232)

He calls him “al-Shaykh al-Akbar”<sup>(5)</sup>.

## 65. ‘Abd al-‘Azīz al-Farhārī (d. 1239)

He called him “al-Kibrīt al-Aḥmar”<sup>(6)</sup>/<sup>(7)</sup>.

## 66. Aḥmad al-Ṣāwī al-Mālikī (d. 1241)

He defended Ibn al-‘Arabī<sup>(8)</sup> and cited him often<sup>(9)</sup>.

## 67. Ḥasan al-‘Aṭṭār (d. 1250)

He cited him while calling him “al-Shaykh al-Akbar”<sup>(10)</sup>.

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<sup>(1)</sup> Tāj al-‘Arūs (11/346).

<sup>(2)</sup> See: (2/3), (3/135), (5/21).

<sup>(3)</sup> Fawātiḥ al-Raḥamūt (2/435).

<sup>(4)</sup> ḥāshiyat al-Taḥṭāwī ‘alā al-Durr al-Mukhtār (6/417).

<sup>(5)</sup> ḥāshiyat al-Amīr ‘alā Iḥṭāf al-Murīd (1/164), (1/207).

<sup>(6)</sup> Lit. “The Red Gold”. It is said that something is “rarer than red gold” to indicate its rarity. al-Ṣihāḥ (2/802).

<sup>(7)</sup> Kawthar al-Nabī fī Uṣūl al-Ḥadīth al-Nabawī (Pg. 165).

<sup>(8)</sup> ḥāshiyat al-Ṣāwī ‘alā Tafsīr al-Jalālayn (Pg. 862).

<sup>(9)</sup> ḥāshiyat al-Ṣāwī ‘alā Jawharat al-Tawḥīd (Pg. 112), (Pg. 199), (Pg. 214).

<sup>(10)</sup> ḥāshiyat al-‘Aṭṭār ‘alā Sharḥ al-Jalāl al-Maḥallī ‘alā Jam‘ al-Jawāmi‘ (2/450).

## 68. Ibn ‘Ābidīn al-Hanafī (d. 1252)

He said: “He is: Muḥammad Ibn ‘Alī Ibn Muḥammad al-Ḥātimī al-Ṭā’ī al-Andalusī, the great gnostic, Ibn ‘Arabī... And if ‘al-Shaykh al-Akbar’ is used unrestrictedly then it refers to him”<sup>(1)</sup>.

He also said about him: “The Shaykh of the gnostics, the icon of the monotheists, the unique Quṭb who has accumulated all kinds of goodness, Muhyī al-Dīn, Muḥammad Ibn ‘Arabī, al-Maghribī al-Ḥātimī al-Ṭā’ī, who is known between the people of Allāh as “al-Shaykh al-Akbar” (may Allāh sanctify his secret)”<sup>(2)</sup>.

## 69. Shihāb al-Dīn al-Ālūsī (d. 1270)

He called him “al-Shaykh al-Akbar”<sup>(3)</sup> and cited him over 100 times in his *Tafsīr*, *Rūḥ al-Ma’ānī*.

## 70. Ibrāhīm al-Bājūrī (d. 1276)

He cites “Shaykh” Ibn al-‘Arabī from *al-Futūhāt* and defends him from some accusations<sup>(4)</sup>.

## 71. Bahā’ al-Dīn al-Rawwās (d. 1287)

He said: “Shaykh Muhyī al-Dīn Ibn al-‘Arabī’s books were tampered with by people of falsehood, (may Allāh illuminate his resting place)”<sup>(5)</sup>.

## 72. al-Amīr ‘Abd al-Qādir al-Jazā’irī (d. 1300)

He authored a book called *al-Mawāqif* which is an almost summarized version of *al-Futūhāt*. In it, he refers to Ibn al-‘Arabī as “al-Shaykh al-Akbar”<sup>(6)</sup>.

He was initially buried next to Ibn al-‘Arabī before his body was moved to Algeria, and his empty tomb remains there until today.

## 73. ‘Abd al-Ḥayy al-Laknawī (d. 1304)

He called him a “verifying scholar and a supporter of the religion”<sup>(7)</sup>.

## 74. Shihāb al-Dīn al-Marjānī (d. 1306)

He called him “al-Shaykh al-Akbar”<sup>(8)</sup>.

<sup>(1)</sup> Ḥāshiyat Ibn ‘Abidīn - Radd al-Muhtār (4/238).

<sup>(2)</sup> ‘Uqūd al-La’ālī fī al-Asānīd al-‘Awālī (Pg. 425).

<sup>(3)</sup> Rūḥ al-Ma’ānī (1/11).

<sup>(4)</sup> Tuhfah al-Murīd (Pg. 47), (Pg. 121), (Pg. 128), (Pg. 214).

<sup>(5)</sup> Marāhil al-Sālikin (Pg. 113).

<sup>(6)</sup> See: al-Mawāqif (Pg. 1097), (Pg. 1113), (Pg. 1157).

<sup>(7)</sup> al-Fawā’id al-Bahiyah fī Tarājim al-Ḥanafiyah (Pg. 6).

<sup>(8)</sup> al-Ḥikmah al-Bālighah al-Haniyyah (Pg. 200).

## 75. Şiddīq Ḥasan Khān al-Qinnawjī (d. 1307)

He called him “al-Shaykh al-Akbar”<sup>(1)</sup> and “the gnostic”<sup>(2)</sup>.

## 76. ‘Abdullāh al-Qaddūmī al-Ḥanbalī (d. 1330)

He called him “al-Shaykh al-Akbar”<sup>(3)</sup>.

## 77. Jamāl al-Dīn al-Qāsimī (d. 1332)

He repeatedly defends Ibn al-‘Arabī<sup>(4)</sup> and calls him “al-Shaykh al-Akbar”<sup>(5)</sup>.

## 78. Aḥmad Rīḍā Khān al-Baraylawī (d. 1340)

He extensively defended Ibn al-‘Arabī in his works<sup>(6)</sup> and calls him “al-Shaykh al-Akbar”.

## 79. Muḥammad Ibn Ja‘far al-Kittānī (d. 1345)

He called him “al-Shaykh al-Akbar”<sup>(7)</sup>.

## 80. Khalīl Aḥmad al-Sahāranfūrī (d. 1346)

He cited Ibn ‘Ābidīn citing Ibn al-‘Arabī from *al-Futūhāt* calling him “Sultān al-‘Ārifīn”<sup>(8)</sup>.

## 81. Muṣṭafā al-Shattī al-Ḥanbalī (d. 1348)

He said: “The Muhammadian inheritor, the complete person, the great gnostic, the legendary teacher, Shaykh Muhyī al-Dīn Ibn al-‘Arabī, who is known as [al-Shaykh] al-Akbar, and al-Kibrīt al-Āḥmar”<sup>(9)</sup>.

## 82. Yūsuf al-Nabhānī (d. 1350)

He said: “Muhammad Ibn ‘Alī Ibn Muhammad al-Ḥātimī, al-Shaykh al-Akbar, Sultān al-‘Ārifīn, Muhyī al-Dīn Ibn al-‘Arabī”<sup>(10)</sup>.

## 83. Anwar Shāh al-Kashmīrī (d. 1353)

He called him “al-Shaykh al-Akbar”<sup>(1)</sup> and cites him frequently throughout his works<sup>(2)</sup>.

<sup>(1)</sup> al-Tāj al-Mukallal (Pg. 161).

<sup>(2)</sup> al-Tāj al-Mukallal (Pg. 77).

<sup>(3)</sup> al-Manhaj al-Āḥmad (Pg. 119).

<sup>(4)</sup> Such as defending him from supposedly saying that Fir‘awn died a believer. See: Maḥāsin al-Ta’wīl (6/58-61).

<sup>(5)</sup> Qawā'id al-Taḥdīth (Pg. 50).

<sup>(6)</sup> See: Jadd al-Mumtār (5/395) onwards.

<sup>(7)</sup> al-Risālah al-Mustaṭrafah (Pg. 166).

<sup>(8)</sup> Badhl al-Majhūd fī Ḥall Sunan Abī Dāwūd (6/22).

<sup>(9)</sup> al-Nuqūl al-Shar‘iyah fī al-Radd ‘alā al-Wahhābiyyah (Pg. 39).

<sup>(10)</sup> Jāmi' Karāmāt al-Awliyā' (1/198).

#### **84. Badr al-Dīn al-Hasanī (d. 1354)**

He said: “al-Shaykh al-Akbar, my master, Muhyī al-Dīn Ibn al-‘Arabī (may Allāh be pleased with him) said...”<sup>(3)</sup>

#### **85. ‘Izz al-Dīn al-Qassām (d. 1354)**

He cited al-Murtadā al-Zabīdī citing Ibn al-‘Arabī calling him “al-Shaykh al-Akbar”<sup>(4)</sup>.

#### **86. Muḥammad Bakhīt al-Muṭī‘ī (d. 1354)**

He said, while citing him: “al-Shaykh al-Akbar and the seal of Muhammadan sainthood (may Allāh sanctify his secret)”<sup>(5)</sup>.

#### **87. Muḥammad Amīn Suwayd (d. 1355)**

His grandson Ayman Suwayd says: “He had a private lesson with some of the great scholars on Shaykh Muhyī al-Dīn Ibn al-‘Arabī’s *al-Futūhāt al-Makiyyah*. From those scholars are Shaykh Ḥasan al-Uṣṭuwānī, Shaykh ‘Abd al-Bāqī al-Ḥasanī al-Jazā’irī, the Muftī of the Mālikiyah, and Shaykh Muḥammad al-Ḥakīm. He used to clearly and eloquently interpret its difficult phrases, while justifying them from the Qur’ān and Sunnah”<sup>(6)</sup>.

#### **88. Ashraf ‘Alī al-Tahānawī (d. 1362)**

He authored a book in defense of him called *al-Tanbīh al-Tarbī fī Tanzīh Ibn ‘Arabī*.

He also wrote a Sharḥ on *al-Fuṣūṣ*<sup>(7)</sup>.

#### **89. Muḥammad ‘Abd al-‘Adhīm al-Zurqānī (d. 1367)**

He said: “He is: Abu ‘Abdullāh Muḥammad Ibn ‘Alī Ibn Muḥammad Ibn Aḥmad Ibn ‘Abdullāh al-Ḥātimī, Muhyī al-Dīn Ibn ‘Arabī, the Ṣūfī, the Faqīh, the Muḥaddith”<sup>(8)</sup>.

#### **90. Muḥammad Zāhid al-Kawtharī (d. 1371)**

He called him: “The illuminative Quṭb and al-Shaykh al-Akbar”<sup>(9)</sup>.

#### **91. Muḥammad Najīb Sirāj al-Dīn (d. 1373)**

His son ‘Abdullāh Sirāj al-Dīn said: “He read the books of al-Imām al-Shaykh al-Akbar Muhyī al-Dīn Ibn al-‘Arabī (may Allāh be pleased with him); *al-Futūhāt al-Makiyyah*,

<sup>(1)</sup> Fayḍ al-Bārī (1/89).

<sup>(2)</sup> al-‘Urf al-Shadhī (1/40), (1/133). Fayḍ al-Bārī (1/96), (2/154), (3/78), (4/301).

<sup>(3)</sup> al-Durar al-Bahiyyah fī Sharḥ al-Bayqūniyyah (Pg. 36).

<sup>(4)</sup> al-Naqd wa al-Bayān (Pg. 89).

<sup>(5)</sup> Sullam al-Wuṣūl li Sharḥ Nihāyat al-Sūl (2/594).

<sup>(6)</sup> Ayman Suwayd’s recorded biography of Muḥammad Amīn Suwayd in al-Tawbah Mosque, Damascus.

<sup>(7)</sup> He called it: *Khuṣūṣ al-Kilām fī Ḥall Fuṣūṣ al-Ḥikam*.

<sup>(8)</sup> Manāhil al-‘Irfān fī ‘Ulūm al-Qur’ān (2/86).

<sup>(9)</sup> Irghām al-Murīd (Pg. 7).

which he wrote an index for, explanations of *al-Fuṣūṣ*, and al-Shaykh al-Akbar's letters. These books are available in his library, and he wrote some beneficial comments on them”<sup>(1)</sup>.

### 92. **Badī‘ al-Zamān Sa‘īd al-Nūrsī** (d. 1379)

He called him a “righteous saint”<sup>(2)</sup> and classified him among the “verifying scholars, the righteous, and the saints”<sup>(3)</sup>.

### 93. **Abu al-Khayr al-Maydānī** (d. 1380)

Muhammad Riyād al-Māliḥ included him in the list of his teachers who loved Ibn al-‘Arabī<sup>(4)</sup>, and said that he used to read *al-Futūḥāt* every Friday after Fajr<sup>(5)</sup>.

### 94. **Muhammad al-Hāshimī al-Tilimsānī** (d. 1381)

He authored a Sharḥ on Ibn al-‘Arabī’s *Shiṭranj al-‘Ārifīn*<sup>(6)</sup>, calling him “al-Shaykh al-Akbar”<sup>(7)</sup> in it.

Muhammad Riyād al-Māliḥ included him in the list of his teachers who loved Ibn al-‘Arabī<sup>(8)</sup>, and said that he used to teach *al-Futūḥāt al-Makiyyah* and ‘Anqā’ Maghrib<sup>(9)</sup>.

### 95. **‘Abd al-Ḥayy al-Kittānī** (d. 1382)

He said: “He is al-Shaykh al-Akbar, Muhammad Ibn ‘Alī Ibn al-‘Arabī al-Ṭā’ī al-Andalusī, who is buried in Damascus. He was born in the year 560 and passed away in the year 638. A group of Huffādh wrote biographies of him such as Ibn Musdī, al-Mundhirī, and Ibn Khātimah...”<sup>(10)</sup>

### 96. **‘Abd al-Wahhāb -Dibs wa Zayt- al-Ḥāfidh** (d. 1389)

Muhammad Riyād al-Māliḥ included him in the list of his teachers who loved Ibn al-‘Arabī<sup>(11)</sup>, and said that he would very often mention al-Shaykh al-Akbar’s merits in his lessons<sup>(12)</sup>.

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<sup>(1)</sup> Hawl Tarjamat al-Marḥūm al-Wālid Muḥammad Najīb (Pg. 50).

<sup>(2)</sup> al-Kalimat (Pg. 286).

<sup>(3)</sup> al-Kalimat (Pg. 813).

<sup>(4)</sup> al-Shaykh al-Akbar Sultān al-‘Ārifīn wa Baqiyat al-Mujtahidīn (Pg. 759).

<sup>(5)</sup> al-Shaykh al-Akbar Sultān al-‘Ārifīn wa Baqiyat al-Mujtahidīn (Pg. 759).

<sup>(6)</sup> He called it: *Anīs al-Khā’ifīn wa Samīr al-‘Ākifīn fī Sharḥ Shiṭranj al-‘Ārifīn*.

<sup>(7)</sup> Anīs al-Khā’ifīn fī Sharḥ Shiṭranj al-‘Ārifīn (Pg. 3).

<sup>(8)</sup> al-Shaykh al-Akbar Sultān al-‘Ārifīn wa Baqiyat al-Mujtahidīn (Pg. 760).

<sup>(9)</sup> al-Shaykh al-Akbar Sultān al-‘Ārifīn wa Baqiyat al-Mujtahidīn (Pg. 760).

<sup>(10)</sup> Fihris al-Fahāris (1/316-317).

<sup>(11)</sup> al-Shaykh al-Akbar Sultān al-‘Ārifīn wa Baqiyat al-Mujtahidīn (Pg. 765).

<sup>(12)</sup> al-Shaykh al-Akbar Sultān al-‘Ārifīn wa Baqiyat al-Mujtahidīn (Pg. 766).

## 97. al-Ṭāhir Ibn ‘Āshūr (d. 1393)

He considered him from the scholars of Taṣawwuf<sup>(1)</sup> and cites from his *Futūḥāt*<sup>(2)</sup>.

## 98. al-Mullā Ramadān al-Būṭī (d. 1410)

His son Muḥammad Sa‘īd Ramadān al-Būṭī said: “He (may Allāh have mercy upon him) used to glorify Shaykh Ibn ‘Arabī. He would not mention him except with his title of [al-Shaykh] al-Akbar, and he would never allow anyone in his presence to denigrate him”<sup>(3)</sup>.

## 99. Abu al-Ḥasan al-Nadwī (d. 1420)

He called him “al-Shaykh al-Akbar”<sup>(4)</sup>.

## 100. ‘Abdullāh Sirāj al-Dīn (d. 1422)

He called him “al-Shaykh al-Akbar”<sup>(5)</sup>.

We have now reached the end of this humble list of 100 figures from across Islāmic history that have praised, condoned, supported, or defended al-Shaykh al-Akbar (may Allāh be pleased with him). It should be noted that this list is in no way exhaustive and could easily reach hundreds just from the sources available to us.

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<sup>(1)</sup> al-Taḥrīr wa al-Tanwīr (29/151).

<sup>(2)</sup> al-Taḥrīr wa al-Tanwīr (1/207), (1/210), (16/16), (29/151). Maqālāt Ibn ‘Āshūr (1/272).

<sup>(3)</sup> Hādhā Wālidī (Pg. 110).

<sup>(4)</sup> Rijāl al-Fikr wa al-Da‘wah (3/289).

<sup>(5)</sup> Ḥawl Tarjamat al-Marḥūm al-Wālid Muḥammad Najīb (Pg. 50).

## Appendix

As demonstrated above, the majority of scholars held a positive opinion of Shaykh Muhyī al-Dīn Ibn al-‘Arabī, however there is another scholarly position which some held to: Remaining silent and leaving the matter to Allāh (known as **Tawaqquf**).

### 1. Muhyī al-Dīn al-Nawawī (d. 676)

He was asked about Ibn al-‘Arabī, and he responded: “{That was a community that had already gone before. For them is what they earned and for you is what you have earned, and you will not be accountable for what they have done}(<sup>1</sup>)”(<sup>2</sup>).

### 2. ‘Alā’ al-Dīn al-Qūnawī (d. 729)

al-Mullā ‘Alī al-Qārī said: Our Shaykh Abu Zur‘ah al-‘Irāqī said: It has reached me that the Shaykh and Imām, ‘Alā’ al-Dīn al-Qūnawī, whose students I have met, said: “We must not declare Ibn ‘Arabī himself to be anything, since we are not sure that these words were said by him, and nor are we sure that he remained upon them until his death, rather we declare that the words are Kufr”(<sup>3</sup>).

### 3. Shams al-Dīn al-Dhahabī (d. 748)

He said: “As for my opinion of him: It is possible that he is from Allāh’s saints that He took towards Him at his death and gave him a good ending. But as for his words, those who understand them according to the pantheistic paradigm will realize that it is far from the truth”(<sup>4</sup>).

He also said: “If Muhyī al-Dīn retracted these sayings before his death, then he has succeeded; and that is more than feasible for Allāh”(<sup>5</sup>).

### 4. ‘Afīf al-Dīn al-Yāfi‘ī (d. 768)

He said, while speaking about him: “Whoever scholars differed on excommunicating, my way is to stay silent on them, leaving their matter to Allāh”(<sup>6</sup>).

### 5. Walī al-Dīn Abu Zur‘ah al-‘Irāqī (d. 826)

His student Taqī al-Dīn al-Fāsī said: “Our Shaykh [Abu Zur‘ah al-‘Irāqī] mentioned that we do not accuse Ibn al-‘Arabī himself of anything”(<sup>1</sup>).

<sup>(1)</sup> al-Baqarah (2:134).

<sup>(2)</sup> Qilādat al-Nahr fī Wafayāt A‘yān al-Dahr (5/157).

<sup>(3)</sup> Martabat al-Wujūd wa Manzilat al-Shuhūd (Pg. 100), from Majmū‘ Rasā’il al-Mullā ‘Alī al-Qārī (5/231).

<sup>(4)</sup> Mīzān al-I‘tidāl (3/660).

<sup>(5)</sup> Siyar A‘lām al-Nubalā’ (23/49).

<sup>(6)</sup> Mir’āt al-Jinān (4/79).

## 6. Ibn Ḥajar al-‘Asqalānī (d. 852)

His student Shams al-Dīn al-Sakhāwī said: My Shaykh, Imām al-A’immah, al-Shihāb Ibn Ḥajar said: “As for Ibn ‘Arabī and those who agree with him, many scholars have refrained from attacking their persons for the chance that they retracted, or because of them being famous for worship or having many miracles, with the chance also that they did not believe in what those words would apparently necessitate, and other excuses”<sup>(2)</sup>.

## 7. Sharaf al-Dīn al-Munāwī (d. 871)

His student Jalāl al-Dīn al-Suyūtī said: Our Shaykh, Shaykh al-Islām, the remainder of the Mujtahidīn, Sharaf al-Dīn al-Munāwī, was asked about Ibn ‘Arabī, and his answer was: “Remaining silent about him is safer, and this is what befits every pious person who fears for himself”<sup>(3)</sup>.

## 8. Abu ‘Abdullāh al-Qawrī (d. 872)

His student Aḥmad Zarrūq said: “Our teacher Abu ‘Abdullāh al-Qawrī was asked about Ibn al-‘Arabī, and so he said: He is more knowledgeable in every science than its own people. He was told: We did not ask you about this! He said: He was differed on from Kufr to being a Quṭb. He was asked: And what do you choose? He said: Remaining silent”<sup>(4)</sup>.

## 9. Shams al-Dīn al-Sakhāwī (d. 902)

He said: “The safest, wisest, and most just way that serves our purpose is not to accuse his person (i.e., Ibn al-‘Arabī’s) of disbelief, rather to judge the words with what they necessitate, and this is what many God-fearing scholars believe in”<sup>(5)</sup>.

## 10. Muḥammad Ibn ‘Alī al-Shawkānī (d. 1250)

He said: “I have authored a letter clarifying these people’s (i.e., Ibn al-‘Arabī and others like him) beliefs, mentioning their sayings from their books and the scholars’ verdicts on them. I completed that book when I was young, but now I stay silent on them. I am innocent of whatever they could have said or did that contradicts the clear Sharī‘ah, and Allāh did not command me to worship Him by excommunicating someone who is apparently from among the Muslims”<sup>(6)</sup>.

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<sup>(1)</sup> al-‘Iqd al-Thamīn (2/295).

<sup>(2)</sup> al-Qawl al-Munbī fī Tarjamat Ibn ‘Arabī (Pg. 145).

<sup>(3)</sup> Tanbi’at al-Ghabī bi Tabri’at Ibn ‘Arabī (Pg. 1).

<sup>(4)</sup> Ightinām al-Fawā’id fī Sharḥ Qawā’id al-‘Aqā’id (Pg. 81).

<sup>(5)</sup> al-Qawl al-Munbī fī Tarjamat Ibn ‘Arabī (Pg. 145).

<sup>(6)</sup> al-Badr al-Tāli’ (2/37).

This is an important citation from **Taqī al-Dīn Ibn Taymiyyah** (d. 728), a staunch opponent of Ibn al-‘Arabī, on how he used to revere him because of immensely beneficial words in many of his books:

He said: “I used to be from those who glorify Ibn ‘Arabī and assume good of him because of the benefits I found in his words like much of *al-Futūḥāt*, *al-Kunh*, *al-Muḥkam al-Marbūṭ*, *al-Durrah al-Fākhirah*, *Maṭāli‘ al-Nujūm*, and others”<sup>(1)</sup>.

A **beneficial anecdote** about al-Shaykh al-Akbar that shows his character:

‘Abd al-Ghaffār al-Qawṣī said: I was told by Shaykh ‘Abd al-‘Azīz al-Manūfī that there was a man in Damascus who made it mandatory upon himself to curse Ibn al-‘Arabī 10 times after every prayer. When he died, Ibn al-‘Arabī attended his funeral and walked with the coffin to his grave. Then he sat in a home of one of his admirers, facing the Qiblah, and did not get up for lunch nor dinner. After ‘Ishā’ prayer, he was invited for dinner, and was asked for the reason he sat as such? Ibn al-‘Arabī said: I had made a promise to Allāh not to eat or drink until the deceased person was forgiven. So, I began doing *Tahlīl* (saying: Lā Ilāha illā Allāh) until I reached 70,000, and that is when I saw that he had been forgiven.<sup>(2)</sup>

This document was completed on the 21<sup>st</sup> of Dhū al-Hijjah 1445, 27<sup>th</sup> of June 2024

Badr al-Dīn al-Dimashqī

Dimashq, al-Shām

وصلى الله على سيدنا محمد وعلى آله وصحبه أجمعين

والحمد لله رب العالمين

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<sup>(1)</sup> Majmū‘ al-Fatāwā (2/464).

<sup>(2)</sup> Shams al-Dīn al-Sakhwī in *al-Qawl al-Munbī ‘an Tarjamat Ibn al-‘Arabī* (Pg. 170), transmitting from al-Qawṣī’s *al-Waḥīd fī al-Tawḥīd*.